ॐ

THE JAINA GAZETTE

VOL. XXIII. } MADRAS { WHOLE
NO. 2. } FEBRUARY 1927. { NO. 260.

THE THEORY OF TIME IN JAINA PHILOSOPHY.

BY

Harisatya Bhattacharyya, M.A., B.L.

KALA or Time is ordinarily described as the principle of Change. Accordingly the systems of philosophy which deny the real existence of the world cannot be expected to admit the reality of Time. The Vedanta, for instance, maintains that Kala is no reality. "If you maintain," says Anandajnana, "that Time is the distinctive cause of our idea (of succession etc.) your position is not tenable because consciousness which is all-pervasive can establish such relationships; so that from the order or sequence of effects i.e., phenomena, you are not justified in inferring the real existence of Time. (Tarka-Samgraha)." This Vedantic disquisition about Kala seems to have foreshadowed the celebrated theory of Kant that Time is only an intuition of the mind and has no reality outside it. The philosophers of the Sankhya school also do not admit the reality of Kala. To them, the *Purusha and the Prakriti* form the dual realities and Kala is the conjunction (*Sangati*) of the two. In plain language, the theory means that the Purusha or Soul views all things and phenomena in Time i.e., temporal order when it falsely finds itself joined with the Prakriti. Clearly, this Sankhya theory denies the

absolute and independent reality of Time. It is said to consist in the *Sangati* or *Samyoga* of the Purusha and the Pradhana,—which conjunction is obviously no real permanent Substance. In 12, *Pradhāna Kāryādhyāya* of the Sankhya-Sutram, the absolute reality of Time is categorically denied and it is stated that our ideas of "Direction (Dik) and Time (Kala) are derived from (that of) Space (Akasa)." The Buddhists of the Sunyavada school are nihilists,—admitting the reality of no substance whatsoever. To them also, Kala is no real substance. The Vedanta, the Sankhya and the Buddhist schools of philosophy contend that "Time consists in our subjective conventions as It was, It is, It will be and is no real substance,"—as Anandajnana says.

A group of philosophers of the present day seems to object to the above idealistic doctrine of Time and to emphasise that Time is not only more than an intuition but is a reality. Newton speaks of "absolute, true and mathematical time" and contends that Time "in itself and from its own nature flows equally, without relation to anything external." The French thinker Bergson maintains that Time is a real factor and force in the evolution of the world. Among the systems of orthodox Indian philosophy, the Vaiseshika was conspicuous by its open recognition of Kala as a reality. The Nyaya also probably admitted the substantiality of Time. "The reality of Time," says Kanada "is inferred from the observation of phenomena as subsequent, simultaneous, of long duration or swift. Its substantiality and eternality are established by the same arguments which prove the substantiality and eternality of Air. Time is one as it is self-same in all its phenomena. It is non-existent in eternal *things* and is existent in temporary phenomena; hence it is the cause, called Kala. (Vaiseshika-Sutram 2, 2, 6, 9." The old age of a man, for instance, is said to be *subsequent* to his youth; similarly, some phenomena are *simultaneous*; some are said to last *long*; some again are of *short* duration. Such experiences of *succession, simultaneity* etc. lead us to posit the real existence of Time. The old man himself is not the cause of the judgment that his old age is subsequent to his youth; nor, the motions of the sun (i.e., the

days which intervene between his old age and his youth) give rise to the said idea of succession. Accordingly, something real, called *Kala* or Time—which is related both to the man under observation and the motions of the sun—must be admitted as the cause of our ideas of succession etc. This Time is a real substance and is eternal. We talk of moments, hours, days, months and years. But this does not show that Time is essentially *many* in number. In these varied sub-divisions of Time, one and the same essential reality is observed. These sub-divisions are the various modifications of the same substance, Time. Phenomena like the motions of the sun (which determine the measures of Time) present one and the same Time in various limitations, called moments, days, years etc. Hence there is but one Time. That Time is a real cause is apparent from the fact that while we do not talk of eternal substances like Atoms etc., as being generated, we speak of temporary things e.g. pitchers, as being produced, *successively* or *simultaneously* or at day-*time* and so on. In the generation of the phenomena which have a beginning, Time is a real cause or condition. Thus the thinkers of the Vaiseshika school conclude that Time is (1) a real substance, (2) is eternal, (3) is one, (4) is a real factor in the generation of non-eternal phenomena.

In the Jaina philosophy, Kala is as much a real substance as the five other viz., Jiva, Dharma, Adharma, Pudgala and Akasa. It is described as the accompanying cause or condition (Sahakari-Karana) or *Asamavāyi-Kārana*, as the Vaiseshikas call it, of the modification of substances. Substances are modified because of their own nature; yet, Time is a real factor in the happening of their modifications. You cannot say that as the modifications of substances are due to their own nature, one need not admit the real existence of Time, as their accompanying cause. Substances move, come to rest and have spatial existence, of and by themselves; yet, the Jaina Scripture posits the reality of Dharma, Adharma and Akasa, as the accompanying conditions of the motion, the rest and the spatial existence of substances. Similarly Time should be admitted as the accompanying condition of the modifications of substances. Indeed, the necessity of admitting

the real existence is stronger in the case of Time. We come across moments, hours, days etc. in our actual observation ; these, as will be shown hereafter, are but effects or limitations which point to the reality of a principle which we call Kala. It is thus that observation confirms our belief in the reality of Time. Lastly, it should be noted that along with our observation of a modification in a substance, there is involved this observation that this modification occurs at such and such a *time*. How can this latter fact of observation be explained unless you admit the reality of Time as the accompanying condition of the modification of a substance? The modification in a substance which is admittedly due to the nature of the substance itself can generate no more than an idea of modification; and if in our idea of modification, there is involved an idea of a temporal order, this necessitates the real existence of Time as its cause or for the matter of that, as the accompanying condition of the modification in a substance.

The opponents of the above Jaina theory of Time contend that Time is no reality. They point out that in the Jaina Agama 'Samaya' (a duration or measure of Time) is described as the Time taken by an atom in crossing over a Pradesa of Akasa and that the same Agama elsewhere talks of the crossing of the whole universe in the course of one Samaya. What does this show? This shows that Time is no reality ; it is more or less a convention. The Jaina commentator, Brahma-deva sets aside this contention by pointing out that the above different statements in the Agama refer to the differences in speed and do not affect the reality of Time. "Devadatta by moving slowly,' says he, "traverses a distance of 100 yojanas in one hundred days ; he may, however acquire superhuman powers and swiftly pass over the same distance in one day. Time is real notwithstanding the different results effected by differences in speed.

The next objection is that there need not be supposed any Real Time to explain motion and change in things. *Dharma* which is admitted by the Jainas as a real substance, is what accounts for motion ; why should Kala be admitted over and

above Dharma? The Jainas answer that the accompanying conditions of a phenomena are often many in number. An animal, for instance, moves of itself; yet, Karma is postulated to determine its motion; and not only that. In the case of fishes, for example, Water is admitted as an accompanying condition of motion besides Karma. This shows that there may be more than one accompanying condition. Hence there is no inconsistency if Kala be supposed to be a reality and accompanying condition of motion and change.

Then again, there may be objectors who may admit the reality of Time but find difficulty in looking upon it as a condition of the modification of substances. They point out that according to the Jainas themselves, Time is confined within the limits of the Lokakasa or "the filled space" only; the Aloka which is beyond this has no Time within it. But the Aloka is a substance all the same and must have modifications. How are these modifications possible in the Aloka which has no Time within it? The Jaina thinkers answer this objection by stating that the Aloka, although it is beyond the Loka is still a part of the Akasa or Space; Time being within the Loka is within the Akasa and as such, it brings about modifications in any part of it,—just as a potter's stick moves the whole wheel by striking at a particular part of it and just as a pleasant object coming in contact with a particular part causes pleasant feeling all over the body.

In Jaina philosophy, a real thing is said to be characterised by its three aspects, respectively called '*Utpāda*' or origination, '*Vyāya*' or annihilation and '*Dhrauvya*' or persistence. In other words, whatever is real is considered to come into manifestation, to enter into annihilation so far as a particular manifestation or modification is concerned and to persist, so far as its essential substance is concerned. The same fact about a real thing is otherwise stated by the Jaina philosophers by recognising in it two aspects, the *Paryāya* or the mode and the *Dravya* or the substance. The former is the series of temporary modes which come (*Utpāda*) and go (*Vyāya*) and the latter is the essentiality which is constant (*Dhrauvya*). Time, as a real sudstance, has

three aspects of the *Utpāda*, the *Vyāya* and the *Dhrauvya* and its two aspects of the *Paryāya* and the *Dravya* may also be distinguished.

Let us suppose the phenomena of a man's clenching his fingers into a fist. Now, when the clenching of the fingers occurs (Utpada), the previous state of the fingers necessarily is at an end (Vinasa or Vyaya); yet, so far as the fingers are concerned, they continue to be substantially the same (Dhrauvya). Or, again when 'pure knowledge' arises (Utpada) as an effect, its cause, 'undisturbed contemplation' is at an end (Vyaya): and yet, the same Soul, in its pure substance underlies both the phenomena (Dhrauvya). In the same way, a certain material phenomena indicates the Time which we call, say, the Present. When this Present Time arises (Utpada), the Time which preceded it, is at an end (Vyaya); and we shall see presently, how the Noumenal Time underlies both these phenomena of Time (Dhrauvya). Thus it is that the three aspects of Time,—its origination, its annihilation and its persistence—may be easily distinguished and that accordingly Time is a Substance.

Time in its impermanent aspects viz., the aspects of origination and decay,—Utpada and Vyaya—is called the *Paryāya-Kāla* (Time in modification) or *Vyavahāra-Kāla* (Time in ordinary practice). It is technically called the *Samaya*. What we call moments, hours, days etc. are instances of Samaya or Empirical Time,—in as much as these have both beginning and end. The author of the Tattvarthasara describes the Vyavahara-Kala in the following way:—" The great sages say that the Practical Time is indicated by 'modification,' 'activity,' 'distance' and 'proximity.' Modification is described by the Jinas as the self-variation in a thing without a change in its substance. Activity is due to the movement etc. of a body. Distance consists in being far away and Proximity in being near; these two viz., distance and proximity are to be understood here in relation to Time, because Time is the subject of study here." In other words, we call a thing *new* or *old* (in time) by looking at its state or modification; on seeing the rise of the sun in the east, we say we have the day-break (morning-

time) and so our ideas of mid-*day, evening, night* etc. are determined by our observation of the movements of heavenly bodies. A thing under actual observation is said to be *proximate* in time; otherwise, it is *distant* in time. In this way, the outside objects and phenomena indicate and refer to the Vyavahara-Kala or Samaya i.e., Temporary Time, denoted by moments, days, hours etc., as we call them.

To say that Samaya is indicated by outside phenomena is, however, very different from saying that Kala or Time is nothing real but is only the effect of those outside material phenomena. There is a class of thinkers who maintain that the time which we call *Nimisha* is but an effect produced by the movement of our eye-lids. Similarly, an Hour, according to them is but the effect of things like the water-clock etc. and a Day, of the movement of the sun. Aristotle, for example, by closely connecting Motion and Time, was almost an upholder of this theory. This view is obviously incorrect. The effect of material things would bear the stamp of materiality. Food, for instance, which is the effect of rice (boiled) has colour (black, white etc.), smell (good, pleasant etc.), touch (soft, hard etc.) and taste (sweet etc.). If Time were nothing but an effect of material things or phenomena, it would have had colour and other attributes of matter. Hence it is that Time must be supposed to be a reality, distinct from matter.

Paryaya or modifications refer to Dravya or the Substance which persists in those modifications. Hours, minutes, days etc. are periods which have a beginning and an end. These point to the Time which continues to persist. This is Time in its Dhrauvya aspect,—Dravya-Kala or Nischaya-Kala, as it is technically called. Some thinkers contend that there is no (Noumenal) Kala besides the Samaya in as much as there is no evidence of a real Kala. It may be pointed out in reply to this objection that Samaya, as shown above, has a beginning and an end. It is accordingly a Paryaya, an evanescent state which is impossible without a Dravya or persisting Substance behind it, as its material cause and support. Food, for instance, is a Paryaya,

an effect; although fire, fuel etc. are operating conditions towards its production, it points to rice as the Dravya or substantial cause. A potter, his wheel etc. are no doubt necessary for the production of an earthen pitcher, an effect or Paryaya; yet it refers to clay, as its Dravya or material cause. Lastly, one is a human being sometimes; he remains in hells or heavens sometimes; these states suppose some Substance i e., the Soul which persists in these states. It is thus that any phenomena which is a Paryaya refers to a Dravya which underlies it and out of which it arises and into which it disappears. Samaya thus proves Kala, the noumenal Time.

What is this Nischaya or Dravya Kala? The Jaina philosophers say that Paramartha Kala or Noumenal Time is characterised by *Vartana*. Vartana consists in an apprehension of continuity of a substance. A material thing, for instance, undergoes changes from moment to moment. Observation shows that besides the consciousness of a material substance underlying those changes, there is another consciousness of a continuity of something real throughout those moments of change. This latter consciousness of continuity is Vartana and Noumenal Time is characterised by it. The commentator, Brahma-deva thus explains Vartana and Dravya-Kala:—"Things change of and by themselves and their own essential nature. Vartana is the accompanying cause of the modifications of those things,—like the basal stone in a potter's wheel, like fire in the matter of studying in winter-time. This Vartana is the characteristic of real Time." In other words, real Time, although it does not cause the changes in things, is nevertheless an invariable accompanying condition of these. The stone underneath the potter's wheel does not cause motion to the wheel; but in the matter of the movement of the wheel, the stone is indispensable. Fire, again, does not cause one's study in winter; but *study* is impossible without fire. So is the case with Time. The position thus ultimately comes to this that changes in things point to something more than those changes and the changing things. Every change is accompanied by a temporary period or point of Time, called Samaya or Empirical Time while

the continuing reality underlying the Empirical Time is the Dravya Kala or Noumenal Time.

Time as a substance is obviously similar to the Soul but in as much as it is essentially unconscious, it is distinct from the Soul and similar to the other Ajivas. Time is *Amurta* or formless ; in this respect, it is similar not only to the Soul but to the non-Souls except Matter. Kala is described as *Niskriya* i.e., devoid of activity and is different from Soul and matter which are *Sakriya* or active ; other Niskriya substances are Dharma, Adharma and Akasa.

The most important thing to be noticed in this connection is the classification of substances into 'extended' and 'non-extended.' Jiva, Pudgala, Akasa. Dharma and Adharma are called *Astikāyas* are 'extended' substances while Kala is 'non-extended.' An 'extended' substance is that which has many *Pradesas*. A Pradesa is that portion of space which is obstructed by one ultimate unit or atom of matter. Akasa or space is infinite and hence its Pradesas are 'infinite.' Dharma and Adharma pervade the Lokakasa but they do not extend beyond it. Accordingly the Pradesas of Dharma and Adharma are said to be 'innumerable' (and not infinite) in as much as they have a limit. A Jiva also is capable of filling up measurable or indefinite (though not infinite) parts of space and its Pradesas also are 'innumerable.' As regards Matter, it may be said that the parts of Space, occupied by one or two molecules can be counted ; in such cases, Matter may be said to have 'numerable' Pradesas. Such material molecules fill the Lokakasa and do not extend beyond it and hence Matter may also be said to have 'innumerable' Pradesas. And thirdly, atoms of Matter in their subtle state are infinite and accordingly Matter may be said to have an 'infinite' number of Pradesas.

A minute part of a substance is called '*Anu*' and when these Anus are combined inseparably, the substance constituted of them is an Astikaya or extended substance. Jiva, Pudgala, Akasa, Dharmu and Adharma are extended substances because their minutest constituents are mixed up and inseparably combined with

one another. Such is, however, not the case with Time. It has no doubt its miuute parts, the *Kalanus* or instants; but each of these Kalanus is strictly separate from the other; the minute parts of Time are never mixed up with one another. This is the reason why the Jaina writers compare Time substance with a 'heap of jewels.' Time is not an Astikaya and in as much as each of its minute parts is strictly individual, it may be said to have only one Pradesa or rather, no Pradesa at all.

If the minute points of Time are indefinitely many in number, filling as they do, the whole of the Lokakasa,—it is clear that the Jaina view is opposed to other Indian theories according to which Time is one. The Jaina thinkers maintain that if Time were one, there would have been no distinction between past, present and future phenomena,—all phenomena would have been perceived simultaneously in one unvaried 'now.' It is only when we regard the time-units as separate and many in number that we can correctly explain our perception of phenomena which are '*simultaneous*' or *of long duration*' or '*of short duration.*' The phenomena which occur in *one* point of Time, are 'simultaneous.' The phenomena which occur in *many* points of Time are 'of long duration' and those which engage *fewer* points of Time are 'of short duration.' The objectors contend that Time is one and that its variety as past, present, future etc. are due to differences in *Upādhi* or limitations. It is said that Time is one and that because the phenomena occur in varied orders Time appears to us to be varied as present, past and future. The Jainas point out that the varied order of the phenomena indicates nothing but variation in Time-units. The Jainas hold that Time-units are indefinitely many in number and that they fill every minutest point in 'filled space' (Lokakasa). It is said that as Time which is existent in Lokakasa can account for changes in the Aloka, it may be one and yet effect changes in every part of the Lokakasa. The Jainas point out that the contention is not at all sound. Time can effect changes in the Aloka because the Aloka is a part of the Akasa which is but one whole. In Lokakasa, however, Pudgalas and Souls are infinitely many in number, their Pradesas occupying its

various parts, so that Time which effects changes in Pudgalas and Souls must consequently be many in number.

The Jaina theory of Time may thus be summarised. Time is a real substance (being the accompanying cause of change in other substances). It is either Vyavahara Kala, Empirical Time, consisting in minutes, hours and other ordinary measures of Time, or Dravya Kala, which although it appears as 'a heap of jewels,' consists really of indefinitely many Kalanus or Time-units. Kala is a Niskriya substance and has no Pradesas or rather only one Pradesa.

HIGHER EDUCATION.

BY

Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.

THE dark gloom of ignorance is stunting the growth of our community to a fearful extent all round. Little do we know of the mighty political and economic forces, and the world-currents of bitter antagonism which are fast scrapping old lifeless forms useless customs and relics and unhealthy organisms. In the world of to-day every sensible nation and community is busily re-adjusting its standards of life and thought in order to cope with the present and provide for the future. But the inertia which prevails among our community would lead one to imagine that we had forsaken further interest in human existence. This weird attitude could hardly be based on metaphysical considerations! What it appears to be due to, is sheer lack of education among the masses. As matters stand the large majority of Jains are content with the rudimentary teaching of vernacular *Pathsalas* and schools, dotted all over the country. Higher education is distinctly unpopular. According to the mentality of the average Jain, College education is either unnecessary or positively harmful.

Admitting that knowledge is power, how can we sensibly afford to spurn it? We seem to be oblivious of the fact that ignorance marks us out as powerless in the world competition brought in at our doors by modern civilization. If we continue to drift, the grim end cannot be doubted for a moment. The keener the struggle for existence, the stronger efforts it will require for survival. Under existing conditions, the ignorant, that is the weak, are being fast driven on the road to speedy extinction. Let us remember that many an ancient people—Red Indians, Maoris, Zulus and the like—who were steeped in ignorance were unable to stand the shock and were wiped out of existence by the blast of western civilization. A similar sorry fate stares us in the face. It could be averted by action alone—intense action on progressive lines without dread delays.

It is a matter of common experience that in dealing with learned people, our weaknesses are strongly brought home to our minds. Everyday intercourse with our British rulers should serve to open our eyes to the wonderful development of their arts and sciences, their steady character and patriotism, their admirable sportsmanship, enterprise and organization. In order to correctly appreciate the virtues of Western civilization we require a sound education. Unless we truly realise our failings, it would be impossible to overcome them. Change is the eternal law of life. Stagnation is death and we have been practically stagnating. Some of our religious wiseacres have been all along trying to lull us into a sense of superiority and security which is as unreal as ridiculous. Our infatuated self complacency is merely the product of our ignorance and overweening conceit. The masses in their present state of childish understanding cannot possibly realise the tremendous superiority which the rest of the world and more particularly the western nations, have attained in the realms of art, science, industry and commerce. The West and all that it stands for, is a great accomplished fact. We dare not gingerly repudiate it; nor have we any need to shrink from its contact like senseless craven.

Our commercial interests, almost of international importance, as well as our great political and economic interests in this country stand in urgent need of protection. But we are incapable of studying the requisite issues without a sound University education. Do we realise that our political rights are being deliberately shoved to the wall by garrulous and self-assertive communities in the land ? Do we feel that we are being steadily elbowed out of trade and commerce, resulting in the concomitant diminution of our wealth ? And if so to what extent and by what means ? It is unlikely that the answers could be in the affirmative. Some of us may have foggy notions, which are of little avail. Our prestige and power is daily declining. The Jains have ruled over India in the past. In Akbar's time the Jains numbered over three crores and constituted the financial backbone of the country. As a community we occupied the foremost position of honour in Rajasthan, on account of our unflinching loyalty, self-sacrifice integrity and virtue in general. But we are losing touch with all these proud traditions. Degeneracy is setting in for want of education. In these days the successful pursuit of trade and commerce too requires a fairly high level of education. The educated businessman with his thorough knowledge, organization and enterprise has come to supplant the unlettered shopkeeper who just knows how to filch petty advantages to continue to exist in a miserable manner.

Apart from broadening the mind, a sound education implies the healthy development of character and physique. We cannot surely afford to neglect either of the latter. Scarecrows and fat bloated wretches are not an ornament to any Society. They can derive little joy in life, the spontaneous joy of a vigorous lusty health. Again it is futile to imagine that our incongruous social ethics, customs of enormous waste, and silly superstitions could be exorcised away except by illuminating the mass mind with higher education. All our disunion and bitterness is the logical outcome of a grovelling ignorance. It is noteworthy and significant that educated Jains belonging to the various sects gladly meet each other on a common platform of mutual understanding and public

service. They are thrilled by one great impulse, namely the honourable desire for the advancement of our collective interests. It is in short education alone, which can give a keener edge to the understanding, build up character and physique, elevate our thoughts and generally fit us out for organized work for the common weal.

Some of our mentors try to frighten us into the belief that the spread of education would lead to the decay of religion. A similar howl was raised in Japan when at the beginning of the 19th century she began to embrace Western methods and ideals. However the Japanese reformers never fought shy of the ill-omened birds who smelled rack and ruin in all beneficial change. Time has amply proved it that Japan had spotted the lode-star of her destinies with unerring instinct. Idle fears originate in blatant hypocrisy or are caused by disregard of the true proportions of things which matter. A preliminary grounding in religion is essential for our boys and on that should rest the evolution of the future. College education should not at all imply the elimination of religion from the life of the youth, as some persons imagine. On the contrary continued religious training would be a profitable adjunct of College careers. True it is that this presents a conspicuous void in the curriculum of non-sectarian educational institutions of the day, but they can naturally not be expected to cater to the religious needs of students professing diverse faiths. The paramount importance of establishing Jain Colleges at prominent Jain centres, is therefore all the more indisputable. Higher education is urgently required to provide the momentum to enable us march forward on the road to progress. Simultaneously we have to safeguard our youth from breaking away from our great spiritual and cultural moorings. All this can be satisfactorily achieved in Jain Colleges where the wisdom of the West may be thoroughly assimilated with all that is sublime in our own ancient culture and traditions. A couple of well-appointed Colleges, one in the North at Delhi and a second in Central India at Indore, would satisfy our immediate needs. And the former could certainly be developed into a full-fledged University before long.

It should be our earnest endeavour to set up ideal institutions without delay. For too much ground has already been lost. A serious attempt should be made for the effective utilisation of our intellectual resources which have so long run to sheer waste. How long are frivolities, feasts, fairs and religious festivals, dictated by an inglorious sham, to be allowed to exhaust our energies and wealth? The cold clammy grip of these wasting diseases is gradually extinguishing the dimly burning fire of communal life. It is not yet too late to shake them off inspite of flutters in the dovecotes of orthodoxy. Soon as the correct understanding of the people is aroused, we shall not be lacking in finance to found the Colleges. The enterprise and ceaseless activity of the Arya Samaj in this direction, furnishes a refreshing instance of what we could similarly accomplish. Reformation would come sooner than we anticipate on the establishment of Colleges. Bred up in exhilarating influences, our youth would go forth in the world year after year with a resolute purpose. That is, while taking up an honourable place in society, they will joyfully sweat to carry out intensive social reform, to keep a watchful eye on Jain interests and to spread the gospel of true Ahimsa in the world at large.

CONCENTRATION.

(*Continued from Page 14.*)

I have given a few modes of physical, and mental concentration. Another important part in connection with these modes of thought is the moral part. A person who has lived a life of indifferent character, is not able to concentrate his attention because that life takes away his thoughts from the best things, the thoughts of the soul, and every day his mentality and physicality even will be lowered and weakened. There is no chance of such a man rising in spirituality unless he makes a change in his moral life. If he stops all his vicious acts then there is a chance given to him to raise, and morality itself would serve him in other respects

also, namely in improving his body and mind. But when these are once weakened by a vicious life, noble thoughts will occur only rarely. When the man is weak physically there is little chance of his entertaining good and vigorous thoughts.

Moral acts are a great help in concentration; morality itself develops certain forces which are latent in us. A Christ for instance would develop his intellectual power, and by the purity of his moral nature there will be evolved a white light which will enable him to see many things and will give him a great many powers not obtainable in any other way. Intellectually a person may be very brilliant, and may understand how to work out intricate problems in astronomy, but if you ask him to control a great host of people by his will, or by his look, he cannot do that. But a man who is morally pure, in whom the people have confidence as to his nature, and object, and whose commands and wishes, they know, are for their good, for what is good, and never for that which is evil, has a really wonderful power by his moral acts, and his power makes the words which he speaks come true. Persons who are truthful are never in any difficulty in regard to accomplishing their object. Many prophets had only to say that a certain thing would be, and it did come to pass, because their will and their whole being were saturated with truthfulness. This means that the soul was in harmony with the laws of nature and the nature of the cosmos, and was not coming into conflict with any other influence, and therefore their will showed its result at every moment. Truthfulness will make all our acts and thoughts fruitful at every moment. The Yogis say "Let there be a tree" and you will find a tree there: It is nothing unnatural; the power is so strong that it collects at once all the forces inherent in nature and brings together the particles of the objects which is desired. Further all the moral acts have great influence in concentration, and therefore also in the occult powers. There are many surrounding circumstances in our life in which we will be helped by concentration. If we set apart one room for the purpose of meditation and every day in the morning we take some time for this and for spiritual work, we shall saturate the atmosphere of the

room with these thoughts, and every day we shall find some help even by going to this room. That is the reason why many men meet in a certain place to perform this work, because the force of many is stronger than that of one; and when this has been done for a long time the place becomes saturated with pure thoughts and there is a magnetism generated that has an effect on people, and if you go there you will receive help from those places, because the magnetism has its effect for good. There are sacred hills of of the Jains which have this influence, and even foreigners feel it. In 1885 the Governor of Bombay, a Scotch gentleman and a member of the nobility of England, Lord Reay paid a visit to a sacred hill * of the Jains, a mountain where there are hundreds and thousands of temples. This gentleman had never visited any sacred place of the Hindus, and as the Secretary of the Jain Society of India, I requested him to visit that place, which is three hundred miles from the city. Several of the Jains of Bombay accompanied him, and there were speeches made about his character, his work, and so on, for he had assisted us in many religious matters, and therefore it was our duty to treat him with attention. He said that he had never known what effect such a sacred place would produce on his mind, but his experience at that place had shown him that such places had some influence. The sacredness of the place produced on him a wonderful effect, and he even went to the extent of saying that in his past life he must have been connected with the Jain community because he was born in the North of Scotland, where the people take great care of animals, which is also a characteristic of the Jains.

This, coming from a man like Lord Reay must certainly carry weight. When he, a foreigner, admits that there is something mysterious about these places, it surely shows that he must have felt it himself. All objects emit certain kinds of aura which have their peculiar colors, as has been proved by science, and there is no doubt that this sacred place is indeed a very wonderful place. Even in these days people being taken there unknowingly, have felt the influence, unless they were altogether gross. This means

* Shatrunjaya Hill near Palitana, Ed. J. G.

that the physical and mental natures are so linked that they are affected together. Even the Mohammedan writers on the History of India have mentioned these facts in their books, specially when writing of the time of Akbar, who issued a mandate to the effect that all these places were very important and that no person should kill any animal or perform any irreligious act on or near the hill. In concentration we should not quite forget the self, but should exercise our active conciousness every moment. That is why crystal-gazing is not a good way of concentration; we call such things black magic.

The Jain rosary has always 108 beads on the string, and is made sometimes of sandal-wood, sometimes of other substances, but we never use a black rosary, as the Catholics do. There are 108 beads. The number is based on the symbal Om, which is considered to be a mystical symbol. The Brahmins say that the syllable Om is composed of three sounds, O which represents the creative power of the verse, *on* which represents the preservative energies, and *ma.* which represents the destructive power. That is the origin of the word according to the Brahmin theory. We say that we must think of something higher than matter, and we say that this syllable is a combination of five letters, which by the rules of euphony become the syllable Om. The first letter means saviour, the second is a generic name for liberated souls. though not saviours; the third is the generic name for the spiritual masters; the fourth the generic name given to religious students, and the fifth stands for the holy men and women of the world. It is said in our prayer, " I bow down to all holy men and women of the world," and in this you will see the liberality of the Jain community. The first letter, we say has 12 qualities; that is you will find these twelve characteristics in a person who can be called a saviour. The second has eight, the third thirty-six, the fourth twenty-five and fifth twenty-seven characteristics which are to be found in the holy men and women of different countries. The total of all these numbers is 108, and when we have the rosary in our hands we contemplate on the qualities of these five great classes, and so our desire is to reach that state ourselves.

The person who has attained occult powers is not like the mediums in this country; if you put any question to him he will solve it without any hesitation, and will describe a distant object without going into a trance condition.

Such is the power of concentration and such are the results obtained by means of it by Yogis in India; and if the people of the West were to free themselves from some of their fashionable disabilities, I am sure they could practically see the truth of these things.—*V. R. Gandhi.*

RELIGION AND COMPARATIVE RELIGION.*

Adi Purushya Adisha Jina Adi Subidhi Karatara :

Dharma Dhurandara Parama Guru, Namahun Adi Avatara !

[Tr. To the first Perfect Man, the Lord of the Conquerors, the first Most Excellent Arranger of things,

The Supporter of Dharma, the Supreme Teacher, Salutation !]

Brethren and Sisters, or as you have it in the West, Ladies and Gentlemen :—I am, indeed, happy to have this opportunity of addressing the present distinguished company on the subject of Religion and Comparative Religion, and would like to begin by thanking our worthy friend Dr. Alberto Poggi who has kindly made the necessary arrangements for this lecture.

Before proceeding any further, I think, I ought to give you the explanation of the salutation which I offered in the Sanskrit language to the Jaina Divinity at the commencement of my speech. It is a rule with us Jainas that we always begin our religious discourses with a salutation to some form of Divinity Manifest, that is to say to one of the great Teachers of mankind who attained Divine Perfection and who taught the path of its attainment to others. The object of the salutation is to purify the mind of the

---

* A lecture delivered by Mr. Champat Rai Jain, Bar-at-Law at Genova (Italy) on the 6th January, 1927.

speaker and also of the hearers from such undesirable causes of falsehood and error as passion, prejudice, bigotry and the like. The mere contemplation of Divinity in thought has the tendency to banish these evil traits from the mind, and with them are also banished private hatreds and feuds of all description. The Great Divinity to whom salutation was offered by me this day is known as Adi Nath Bhagwan, which means the first Worshipful Lord. He is better known as Rishabha Deva who flourished very very far back in the traditional period. You are aware that modern research has shown that Jainism was flourishing over 2,700 years ago, which is practically the limit of the historical age, at least in India. Beyond this period nothing whatever is known to history. How much further than 2,700 years back did Jainism extend in the past cannot be known historically to-day. But one thing is clear that that period merely takes us back to the time of the 23rd Tirthankara whose name was Parasva Nath, after whom the great Jaina place of Pilgrimage in Behar in India came to be known as the Pareshnath Hill. Between Rishabha Deva and Parasva Nath intervened 21 other Tirthankaras, whose lives are described in the Jaina Tradition, which is preserved in Scriptures termed Puranas. So far as the historicity of the first Tirthankara is concerned, I do not think there can be any doubt about it, for he is not only recognized in Jainism, and referred to in Buddhism, but actually accepted as the founder of the Jaina and Religion in the Hindu Books. This is the most valuable confirmation of the Jaina tradition, and as Stevenson, a great European Scholar, observes cannot be disregarded. The important point is that the Hindus do not know of any other explanation of the rise of Jainism, nor of any founder of Jainism other than Rishabha Deva, whom the Jainas name in this connection. If Jainism had been founded by any other and a much later personage, it is impossible that the Hindus would be ignorant of the fact, and would be actually endorsing the Jaina claim instead of refuting it. In my opinion this consideration is quite sufficient to show the historicity of the first Tirthamkara conclusively. How far back in time gone by did Rishabha Deva flourish can be roughly guessed in the light of the

fact that His son, Bharat Chakravarti was the first Emperor after whom India came to be known as Bharat Varsha, as the Jaina and the Hindu accounts concurrently maintain.

The Jainas maintain that as a science Religion is eternal, though it is periodically lost and rediscovered by men. The last great Teacher of Jainism was the Tirthamkara Mahavira who was a senior contemporary of Buddha. All the Tirthamkaras were men, who became Perfect and fully divine. They are the real living Gods; besides them Jainism recognizes the claim of no other gods or goddesses to divinity.

The word Tirthamkara signifies the maker or founder of a Tirtha (which is a fordable passage across a sea). Because the Tirthamkaras discover end establish such a passage across the sea of *samsāra* (transmigratory state of souls). They are given that title. The Jaina worship of the Tirthamkaras is not idolatry. The Tirthamkara is not an idol in any sense of the word. It is *idealatry*, as I have explained in some of my books. The Tirthamkara is the ideal for man who can attain to His eminence, and become in all respects like Him, by following in His Footsteps. He is not worshipped in the ordinary sense of the word. He is merely the ideal of Perfection for ourselves, not the grantor of it or of any other kinds of boons to us. No prayer is ever made to the Tirthamkara in Jainism for this reason. As a matter of fact the Jaina attitude is purely scientific in this respect. The scientist studies the nature of things and obtains what he wants that way; similarly, the Jainas recommend the study of things (in Sanskrit, *vastu svarupa*) for the attainment of perfection. From this point of view all the Tirthamkaras were Professors of the Spiritual Science which enables men to become Gods. Reverence and homage are paid to Them because Their example is the greatest source of divine inspiration for ourselves, and because the rule is that if you want to become perfect yourself you must take some one who has attained to perfection himself as your model, and follow in his footsteps steadfastly.

To come to the SCIENCE OF SPIRIT or LIFE as Religion in its true significance really is, the first thing to know is that the

world is composed of different substances which are eternal. The great scientific law of the conservation of substance on which the modern materialistic sciences are grounded suffices to show that substance is eternal, being both uncreate and indestructible. Modern sciences only know of matter, but Jainism points out that Spirit is also a substance, like matter, and equally eternal, uncreate and indestructible. As such every soul is immortal. It will interest you to know, and some of you must be already aware of the fact, that modern experimental Psychology is slowly coming round to acknowledge this position of Jainism. I will refer in this connection to the work of an English Psychologist, Professor William McGougall, who has definitely accepted the fact of the immortality of the soul on scientific grounds which are stated in the book named. His researches led him to the conclusion that the soul was a simple substance, unit or individual, and because it was not a compound it was deathless and immortal. For it is only compounds that are liable to destruction or disintegration on the falling apart of the parts of which they are composed. What is not made up of parts is thus not liable to fall to pieces, and is actually immortal for that reason. The soul, then, is immortal in its own right.

Jainism pushes further with the study of the soul-nature, and discovers it to be the substance of consciousness. The arguments which support this conclusion are too long to be stated in a short lecture like this where the vast number of points to be dealt with curtail still further the limit of time allowed to them individually to the shortest possible duration ; but I will just mention one reason which is rather striking. When you perceive an object you can see that the sensory stimulus which comes from the outside is not knowledge, but only matter or energy in some form, yet knowledge is evoked thereby in the perceiver. Now, whence comes this knowledge ? Surely, not from the without, but only from the within ! For knowledge is not a thing of matter at all, but only one's feeling of awareness of things ! This is sufficient to show that knowledge merely expresses the nature of the knower. An English thinker, Prof. Bowne, also came to the same conclusion

which he has set out in his work on Metaphysics. Kant, the great German thinker, too, found himself forced to recognize the fact that certain forms of knowledge were given '*a priori* in the conc iousness of the perceiving individual. The soul, then, is an intelligent substance, in its nature. Now, because the soul is a substance, and because the attributes of substance do not vary it follows that every soul has the same capacity with respect to knowledge. In other words, what one individual knows is capable of being known by all individuals. On proper amplification, this only means that every soul has the capacity to acquire a knowledge of all things that were ever known to any one in the past, that are known to any in the present, and that will ever be known to any one in the future. In short, knowledge unlimited by time and space resides potentially in the soul-substance itself and needs only expression to be actualized.

The next great attribute of the soul that Jainism lays stress on is happiness. It points out that apart from the forms of pleasure usually known to us there is another kind of happiness which is the natural pulsation of the soul-substance. The soul is a concious substance, which means that it feels its own states, even when it knows any other objects it knows them only because of the modification of its own states produced by them, which it feels. Now, a substance that can feel its own states and the modifications of such states must naturally have an original or natural state of feeling of its own, independently of external influences, Jainism points out that this natural feeling of the soul-substance is purely joyous, so that if the soul was rid of all external influences it would feel nothing but the purest and the most exalted form of happiness. Again because this pure form of the feeling of happiness will be the natural state of the soul-substance, and quite independent of all foreign admixture or influence, it will be uninterrupted and unfading once it is secured from outside aggression and interference. There are other reasons to show that the natural feeling of the soul is one of happiness, but for want of time I cannot afford to go into them now.

The result of our study of the nature of the soul, then, is that

it is proved to be immortal, all-knowing and blissful, in its own right. But omniscience, immortality and bliss are but three of the most worshipful qualities in the highest conception of Divinity. Every soul, then, is a God in potency, and may become one in actual manifestation, by ridding himself of the cause that operates to deprive him of his natural birth-right so to speak.

The main question, then, is what is the cause that stands in the way of the soul and keeps it out of its Godhood? Jainism deals with this question also in the true spirit of scientific enquiry, and explains that the union of substances tends to limit their natural functions in different ways, according to the nature and extent of their fusion. For instance, when Oxygen and hydrogen coalesce to form a drop of water, their gaseous nature is curtailed, and reduced to the state of bare fluidity. Similarly, the functions of the soul substance are curtailed and suspended by the companionship of matter in which it is embodied. The body is, then, a hindrance in its path, and prevents it from becoming a God, in actuality.

Further investigation shows that the body is not fixed to the soul by means of screws and levers, or bars and locks of iron or of some other metal. It is held simply by the subtle magnetism of the soul's own desiring nature, and can be dispersed by the total elimination of all desires for the enjoyment of the things of the world. In other words, matter does not possess the power to assail and cannot assail the soul unless the soul itself turn to it in the first instance. For even such intimate contact with matter as that of food on the tongue will not give rise to its taste unless the soul turn to it; for when the attention is exclusively engrossed elsewhere the food on the tongue remains unnoticed, but with attention the relish of every morsel is experienced and felt and enjoyed thoroughly. The difference between the two states is merely one of attention, so that when the soul attends to the bit of food in the mouth its taste is felt, and when it attends to something else knowledge is had of that some thing else but not of the food that is being crunched and mashed in the mouth.

This brief survey is sufficient in my opinion to give us a gene-

ral insight into the nature of the soul. and to explain why it is deprived of its natural Divinity. and how that Supreme status can be attained. Now, I ought to state that the Jaina teaching is not confined to what may be termed a metaphysical speculation about the things unseen. It is actually grounded, as all scientific knowledge always is, on the practical experience of a very large body of men, who have at various times in the past been benefited by it. The Tirthamkaras, amongst others, are the souls that first benefited themselves by the teaching, and then, after attaining to fullness and perfection with its aid, taught the doctrine to others. Every statement of the Jaina System, thus, is actually founded upon the practical experience of men who knew what they were talking about. This is the reason why theory and practice agree so marvellously in the Jaina Faith, and go hand in hand, so to speak. It is interesting to know that the Jainas maintain and have always maintained that wherever there is a fact it must be capable of a scientific treatment and explanation, and that what is not thus capable of a scientific treatment is really not a fact but a fiction of some kind composed by incompetent men.

Jainas further maintain that the real basis of religious instruction in all religions is the scientific teaching of Men who attained the Perfection of Gods, namely, of the Tirthamkaras, but it was preserved originally in two different ways, namely, in plain language which could be understood by every body, and in a pictorial poetical script, which needed the interpretation of a picture or pictogram to disclose its secret sense. This latter script was the outcome of poetical fervour, and on account of its manifold attractions soon became very popular with the generality of men. The Hindus were the first in the field of metaphorical thought. The Parsis of Iran, too, adopted the flowery style; then came the Jews, the Egyptians, the Chinese and others including Christianity. The Mahomedans came last of all, a little over thirteen hundred years ago.

Unfortunately, poetic genius failed to perceive the evil consequences that were sure to ensue from the allegorical garb. It went on allegorizing doctrines the spiritual science regardless of consequences,

The result is that there are millions and millions of allegories to be found in the religions of the world, which are to-day passing current amongst their respective followers for historical facts.

As no one is born with an understanding of allegories, there soon came a time when the purpose of most of these poetical pictures became unintelligible to men. A division thus occurred between those who understood things and their hidden meanings and those who were ignorant of all such meaning, but who began to interpret the mythological compositions of their sacred books literally. The numbers of the latter increasing naturally with the lapse of time, misunderstanding and bitterness ultimately arose between these two classes of men, and finally there came a time when no knower of the meaning of the divine pictograms could openly declare them to be allegories. The Esoterists, then, had to recognize the wisdom of secret initiation, and openly declared that sacred books should not be read by certain classes of men, thereby aiming to exclude the people who were shown by experience to be incapable of sober metaphysical thought. This is why you find in the Bible the open declaration and advice : "*Cast not your pearls before the swine, lest they trample them under foot and turn and rend you.*" The fact is that the Bible, like the Vedas and all other mystical books, was not intended for the generality of men. It was only intended for those who possessee the Key of Knowledge the loss of which is referred to in the Gospel of St. Luke. About two thousand years back the state of things was so very bad between the knowers of the wisdom divine and the outer rabble who read everything in a literal sense that the New Testament of the Bible had to be composed entirely in parables, as it is plainly said : "*and without a parable spake he not unto them.*" The stray doctrinal gems that are scattered throughout the scriptures are intended to help the thoughtful seeker, as the proverb has it, by way of a hint to the wise. The thoughtless were not the object of special care on the part of any one ; and it was taught openly : "*give not the children's bread to the dogs.*"

These observations apply to all other religious scriptures that are couched in mystic terms.

(*To be continued*)

SURVEY OF COTTAGE INDUSTRIES.

THE question of organising and developing cottage or rural industries with special reference to those industries which are suitable as subsidiary occupations for the agriculturists during the slack season has been under the consideration of the Government and, as a preliminary it has been decided that a survey of cottage industries in the Presidency—existing and potential—should first be made and that the task of developing and organising them and introducing new industries should then be taken in hand. The object of this survey is to collect detailed information in regard to existing cottage and rural industries, the methods in force, the tools and appliances used, and the number of persons employed in them, as also with reference to such questions as the availability of the requisite raw materials and markets for the finished products. It is hoped that the results of the survey will afford a basis for the revival and extension of rural industries on an economic footing and for the organisation on an increased scale, of subsidiary occupations for the agriculturists. The scope of the survey will include the handloom and hand spinning industries and it is expected that the information obtained will assist the Department of Industries in devising measures for the amelioration of the economic condition of the weavers and for the improvement of the weaving industry generally. With improved organisation, the handloom weaving industry should be able to withstand the competition of power mills, since the weavers are able to turn out a larger variety of fabrics to meet the widely varying requirements of the market. A careful inquiry will be made into the economics of hand spinning with a view to ascertaining *inter alia* the counts of yarn which are most remunerative to the spinners as also the most suitable organisation for the distribution of raw cotton and the spun yarn. A special officer will be deputed to carry out the survey. The officers of the Department of Industries will render as much assistance as possible with technical advice and by placing at the disposal of the Special Officer such knowledge and experience as they may possess of particular industries. For

example, the Textile Expert will carry out an intensive survey of a typical weaving centre which will serve as a model and the Sericultural Assistant will similarly conduct an intensive survey of one representative centre of sericultural operations. The survey will be carried out district by district and in the light of the experience gained by the survey of a district, the programme of work for the remaining districts will, if necessary, be suitably modified.

If the survey is to be effective, and is to be carried out with due expedition, the close co-operation of Collectors, Revenue Divisional Officers and Tahsildars as well as of non-official gentlemen who are in close touch with the economic life and industrial possibilities of their districts will be essential. The Director of Industries is issuing to Tahsildars, through Collectors of districts, questionnaires with a view to eliciting preliminary information as to the existing local industries and the economic resources of the local area wherein they are carried on and of the people engaged in them. This information will serve as a basis for further detailed enquiries by the Special Officer into each cottage industry and the prospects of potential rural industries.

(*Press Communique from The Director of Industries, Madras*).

REVIEWS OF BOOKS AND PERIODICALS.

THE **Jaina Law** by C. R. Jain, Bar-at-Law, Published by the Devendra Printing and Publishing Company, Limited, Madras.

Brother Champat Rai is a cultured soul full of faith in Jainism. Only such a one can appreciate the pitiable condition of the Jainas, who are the inheritors of an endlessly rich and complete Philosophy of Thought and Action, and still are backward in everything where concerted and organised activity is necessary. All their young men have become old in trying to serve them and open their eyes; all their workers (Babus, Pandits and Seths) have cried themselves hoarse. But in vain. The Jainas,—

Digambaras and Swetambaras, including the Sthanakvasis—are fast dwindling in numbers. Their knowledge of Jainism is almost nil. Their pursuit of Jainism is formal, ritualistic merely. They are law-abiding, because they cannot be violent. Their crimes are crimes of non-violence, of deception more than of manly aggressiveness. The believers in Jainism say : it proves the great Peace-inducing powers of Jainism that Himsa (Violence) is so successfully uprooted from the Jaina mind. The critics of Jainism assert : Himsa is only driven deeper into the Jaina mind and their violence is characterised by more cunning and effeminacy than that of non-Jainas. With such decreasing numbers and doubtful following of the creed of Jainism, no wonder that the Jainas have been wofully apathetic to their Laws. They are indignant at being called "Hindu dissenters;" but they are mortally afraid of not being called "Hindus" whom they revile aud despise everyday in their temples and homes by dubbing them Anya Mati believers of other faiths, i.e. "Truth dissenters" where Truth means Jainism.

The late lamented Pandit Gopal Das Baraiya of Morena, Gwalior, was an English-knowing Pandit, who hated English Education and opposed English-educated men in season and out of season. He discovered the *Bhadrabahu Samhita* at Jhalrapatan, where there is the beautiful and ancient temple of Lord Shanti Natha, looked after by that pious family of Jaina merchant princes, the renowned owners of the firm of Seth Binodiram Balchand, with their dozens of branches all over India. The only known and extant manuscript of *Bhadrabahu Samhita* is there. It is a very big book. From this, Pandit Gopal Dasji took the portion on Jaina Inheritance and Partition and translated it into Hindi. This translation he published in the last quarter of the last century in the Hindi Weekly, the *Jaina Mitra* of Bombay, of which he was the Editor.

When I started the English *Jaina Gazette* in its present form at Allahabad in 1904, I translated and published in English the Slokas from the *Jain Mitra.* When later (1906-1909) I went to Oxford and London for my legal studies, I took up the work again and put it in book form. The translation was given to be read by

my friand Mr. M. Pandit, B.A. (Oxon) Bar-at-Law of Bombay. He posted it to me at Allahabad; but I never got it! So I had to do the whole thing again. Thus it was only in 1916 that my *Jaina Law* saw the light of the day. Being the only book on the subject, it held the field entirely for 10 years and more.

Later, in the short gaps of leisure between my official duties and ill-health, I translated also the *Vardhamana Niti* and *Indra Nandi Jina Samhita.*

Sir (then Dr.) H. S. Gour made some obvious and insulting blunders in his *Hindu Code* (first edition). At my suggestion the enthusiastic and energetic young men of Delhi—the Jaina Mitra Mandal—took up the work of exposing the erudite Doctor of Nagpur. He shilly-shallied, promised and performed not the right thing for many a long day and wasted much time and temper on both sides. But in the second Edition of the *Hindu Code,* even his ignorant obstinacy has been conquered by a sense of obvious mistakes, and he has removed some of the grossest objections to his former work.

At this juncture, the Jaina Mahasabha at Lucknow (1920), under the Presidentship of Brother Champat Rai founded the Jaina Law Society and I, as its Secretary, with the help of my Delhi friends, did as much as could be done in a weak, disorganised, dispersed community. As Brother Champat Rai says: "This committee began its work well, but in the end it also failed to accomplish its object owing to various causes such as the difficulty of bringing together its members from distant places, and the like" (p. 10).

This Committee collected together all the texts and translations available on the subject. These it printed in book form, of which only the "Confidential" Proofs were circulated. My intention was to publish a revised edition of my *Jaina Law* on the basis of these proofs. The work under Review forestalls me, but only partially. I say "only partially," because I have a revised and enlarged edition of my small book also in hand, and if no obstructive karmas intervene, it may see the light of the day as soon as such works usually do.

But Brother Champat Rai is a prolific writer on Jainism. To me it seems that though workers in the same field, our methods and view points and handling of the subjects differ so that even if we write on the same topic and deal with the same book, there is really no duplication, although some repetition is unavoidable from the nature of things.

The translations in the book under Review are from the Proofs. I feel complimented at their reproduction and heartily approve of it, because there is no sense in giving different translations for the sake of difference merely.

The real and very valuable contribution of Brother Champat Rai is the way in which he has handled the Personal Law of Jainas in pp. 25 to 106, which is really the book itself. This portion is lawyer-like. It is readable and supplies a want which remained unsupplied in my book. This work is well done and will be appreciated both by laymen and lawyers.

The Appendix, the General Index and Index of Slokas and Gathas are very useful.

The get-up of the book is simply First Class. It compares well with, indeed holds its own against, the best work of London Publishers. My beloved Brother, C. S. Mallinath, who is one of the most energetic and valuable workers in Jainism, deserves all credit for it and the gratitude of all for giving such an admirable garb to such valuable matter.—*J. L. Jaini.*

NOTES AND NEWS.

DONATIONS.

We most thankfully acknowledge receipt of the following amounts sent as donation to our Gazette :—Rs. 5 from Mr. Jai Bhagwan Jain of Karnal given on the occasion of the marriage of L. Gendamal and Rs. 11 from Mr. L. Deoraj of Kasur given at the time of the demise of Lalla Parmanandji, Advocate and Municipal Commissioner,

Mr. C. R. JAIN'S RETURN.

Our readers will be glad to hear that Mr. Champat Rai Jain, Vidya Varidhi, has returned from Europe on the 7th February. He sailed to England in October 1925 in connection with the Shikharji Puja Case Appeal to give instructions to the Counsel for the Digambaras. As a result of his unselfish labours and immense sacrifice we have obtained a decision, which was confirmed by the Privy Council, that Shikharji is not the property of any one section of the Community—but the property dedicated to the Gods.

After the case was finished he devoted the rest of the time of nearly 14 months in making tours in England and on the Continent for the propagation of Jainism. He has delivered a number of very interesting lectures on Comparative Religion in several places. It is no wonder that the Digambar Jain Parishad during its sitting at Lucknow a few days ago conferred upon him the title of "Jain Darsana Divakar." We offer our respectful congratulations to our revered leader for the honour done to him. May he live long to spread the light of Jainism !

* * *

THE LATE SRI VIJAYA KAMALA SURISVARJI.

We are very sorry to hear the sad news of the passing away of the great Swetambar Jain Acharya Sri Vijaya Kamala Surisvarji at the advanced age of about 80 at Jalalpur in Surat District on Wednesday night the 23rd February 1927. He was a Balabrahmachari and a very learned sadhu. He took *dikṣha* as a Sthanakvasi Sadhu but after two years he became a Swetambar which he continued to be till the end of his earthly career.